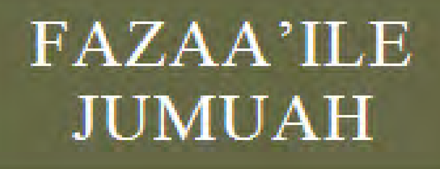


AKHTARI PUBLICATIONS

By Hazrat Maulana Abdul Hamid Ishaq
(DAAMAT BARAKAATUHUM)

❃ Important Details ❃

Name Of The Discourse: **FAZAA'ILE JUMUAH (THE VIRTUES OF JUMUAH)**

Talk by: *Hazrat Moulana* ***abdulHamid Is'haq Saheb*** *(Daamat Barakaatuhum)*

Compiled by: *Rashid Kajee*

First Edition: *Rajab 1420 November 1999*

Second Edition: *Rajab 1428 July 2008*

Composing: *Syed Azeem-ul-Haq Haqqui*

Copies: 1000

Published by

AKHTARI PUBLICATION
KRUGERSDORP
(SOUTH AFRICA)

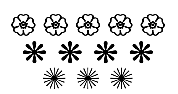
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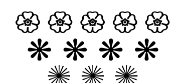
A ***Mureed*** relates . . .
Once, while on ***Safar*** with ***Hazrat*** (دامت برکاتہم), we were returning from Venda (Thohoyandou) en route to Louis Trichardt, when, ***Hazrat*** (دامت برکاتہم) noticed that the car's fuel gauge was beyond the reserve mark, and the 'reserve light' was on. ***Hazratwala*** asked if the ***Mureed***, who was the driver, was not going to refuel. The ***Mureed*** replied to ***Hazrat*** (دامت برکاتہم) that he would refuel in Louis Trichardt, and continued, "... ***Hazrat***, I have one bad habit, which is that I don't refuel as people normally do, at around a quarter tank. I wait until the car runs on 'the sniff of an oil rag', before re fueling".

After a short silence, ***Hazrat*** (دامت برکاتہم) replied, addressing the ***Mureed***, "MASHA-ALLAH, (Taking the ***Mureed***'s name), you only have one bad habit. Other's are concerned that they have so many bad habits."

Upon this, the ***Mureed*** quickly replied, *"Please forgive me Hazrat, among the* MANY *bad habits I have, one is that I delay in refueling the car."*

Hazrat replied, *"I know what you meant (taking the Mureeds name), but we should take note of how we phrase what we say, as our actions come alive from our thoughts and speech."*

ALHAMDULILLAH! These are among the lessons learnt when time is spent in the company of the pious.





Compiler's Note

السلام عليكم ورحمة الله و بر كاته

ALHAMDULILLAH! ***Ahqar***'s ***Shukr*** knows no bounds. All praises in all forms are for Allah (سبحانہٗ وتعالیٰ), and for Allah (سبحانہٗ وتعالیٰ) alone. The compilation of this book is but a humble attempt of penning one of the many discourses of my beloved ***Peer-o-Murshid, Hazrat Moulana Shah Abdul Hamid Saheb*** (مدّ ظلهم عالی). My ***Hazratwala*** has a deep concern for spreading the values of upholding the ***Shari'at*** and ***Sunnat***. This concern is portrayed in the very many ***Safar***s (journeys) ***Hazratwala*** undertakes in order to make people aware of the folly of being dragged and trapped in the deception of ***Dunya***.

My ***Duaa*** is that this book be read thoroughly, and **INSHA-ALLAH**, any adjustments that are required in any aspect with regard to the explained ***Aamaale Sittaa*** (the **6** ***Aamaal***), or the ***Aamaal***e ***Khaassaa***, (The special ***Aamaal***) ***Hazratwala*** discusses in this booklet, be made with ***Ikhlaas*** (sincerity), and that these adjustments be made immediately and permanently.

This humble servant's ***Shukr*** knows no bounds, I also beg for Allah (سبحانہٗ وتعالیٰ)'s, forgiveness for any shortcomings, be it from errors in actions, thoughts, additions, omissions, or the like, as, although the attempt was to keep that which was imparted by ***Hazratwala*** in first hand direct speech, the spoken word often differs from that which is scripted, and changes had to be made accordingly.

In conclusion ***Ahqar***, expresses sincere ***Shukr*** to all who assisted in the compilation of this booklet. ***Shukr*** is but what ***Ahqar*** can express, reward is only from Allah (سبحانہٗ وتعالیٰ). Also, request is made for ***Duaa***s that this compilation be accepted by Allah (سبحانہٗ وتعالیٰ), and that this publication, **INSHA-ALLAH** would be the first of many such in the future.

السلام عليكم ورحمة الله و بر كاته

Ahqar Rashid



FAZAA'ILE JUMUAH
(THE VIRTUES OF JUMUAH)

POTGIETERSRUS MASJID
14th Rabi-ul-Akhir 1419

Introduction

We have today, the great honour of sitting in the ***Masjid*** in Potgietersrus, the **14th** of ***Rabi-ul-Akhir*** **1419**. Normally, we discuss one ***Sunnat*** before our talk, but the entire talk tonight will be focussed on the ***Sunnat***s of the day of ***Jumuah***. **INSHA-ALLAH**, some special ***Sunnat***s will be explained; as tonight is Thursday night, and we have entered into ***Jumuah*** already. Also, the resident ***Imaam Saheb*** has recited the verses in the first ***Rakaat*** of the ***Fardh Namaaz***, which, in fact, was a reminder that this is the night of ***Jumuah***. There are certain very, very valuable practices with regard to the night and day of ***Jumuah***. If these are observed, the true value of ***Jumuah*** will be realised.

ALLAH (سبحانہ وتعالیٰ)'s NIZAAM (SYSTEM)

After Allah (تبارک وتعالیٰ) had created the skies and the earth, Allah had made a ***Nizaam*** (system) of there being seven days in a week. This is not a system thought out by human beings. If this was the case, then man would devise a ten day week to bring it in line with the decimal system, and, this, according to him, would be easier to work out. However, Allah (سبحانہ وتعالیٰ) has ordained, in His pre-destination, that there will be twelve months in a year, and seven days in a week, and this is narrated in the ***Qur'aan Shareef***.

ALLAH (سبحانہ وتعالیٰ)'S OFFERENCE OF AN AUSPICIOUS DAY

After Allah (سبحانہ وتعالیٰ) had ordained this, and ***Hazrat Moosa*** (علیہ السلام) had been created, Allah (سبحانہ وتعالیٰ) offered to ***Hazrat Moosa*** (علیہ السلام) a day which would be an auspicious day for ***Ibaadat*** (supplication), both, for him and his ***Ummat*** (followers). Despite the fact that Allah (سبحانہ وتعالیٰ) had already reserved Friday as being the most auspicious, the most ***Mubaarak*** (blessed) day, ***Hazrat Moosa*** (علیہ السلام) chose to prefer Saturday as his auspicious day. This is how Saturday, (***Sabbath***), had come to be the auspicious day for the Jewish people.

Similarly, Allah (سبحانہ وتعالیٰ) offered an auspicious day to ***Hazrat Eesa*** (علیہ السلام) and his ***Ummat***. ***Hazrat Eesa*** (علیہ السلام) chose Sunday for his ***Ummat***, as a day of worship, and Allah (سبحانہ وتعالیٰ) ordained for **NABI-E-KAREEM** (صلی اللہ علیہ وسلم) the most auspicious day, the day which was originally ordained by Allah (سبحانہ وتعالیٰ) as the most special and greatest day of the week. Therefore, we are so fortunate, that the day which was pre-ordained by Allah (سبحانہ وتعالیٰ), the day which was reserved as the day of the greatest ***Barakat***, has been given to our **NABI** (عَلَيْهِ الصَّلٰوةُ وَالسَّلَام) as our auspicious day. As a result, **ALHAMDULILLAH**, the Muslim ***Ummat*** has got this great and honourable day as their day of ***Ibaadat***, as their day of worship.

HAZRAT MOULANA SAYYED BADRE AALAM SAHEB (رحمۃ اللہ علیہ)'S ADVICE

Hazrat Moulana Sayyed Badre Aalam Saheb (رحمۃ اللہ علیہ), many of our elderly people had ***Ta'aaluq*** (had become ***Bay'at***) to ***Hazrat*** (رحمۃ اللہ علیہ) in ***Madinatul Munawwara***, and many South Africans used to flock to ***Hazrat*** (رحمۃ اللہ علیہ)'s ***Majaalis*** regularly, once called ***Marhoom Bhai Abdul Wahhaab Badat Saheb***, of Weenen, and requested that ***Bhai Abdul Wahhaab Saheb*** make

available time apart from the time spent at the ***Majlis***, ***Hazrat*** (رحمۃ اللہ علیہ) indicated that he wanted to impart something important to ***Bhai Abdul Wahhaab Saheb***, Upon meeting ***Hazrat*** (رحمۃ اللہ علیہ). ***Hazrat*** pointed out that the people of South Africa, as a-norm, cook ***Dhal Chaawal*** {rice and gravy made from lentils) on ***Jumuah***, and so great this practice has "become, that many people think that it is ***Sunnat*** to have this meal on a ***Jumuah***. However, the best meal is cooked and served on a Sunday, when the family is gathered.

Hazrat advised that this practice should be reversed. That is, the best meal of the week should be cooked for ***Jumuah***. The rationale behind this is that naturally everyone looks forward to eating good food, and when the whole family knows that the best meal is going to be served on ***Jumuah***, automatically, psychologically, everyone will look forward to ***Jumuah***. Then ***Hazrat Moulana*** further advised, that if children are being given spending money, a little extra should be given to them on a ***Jumuah***, and if they do not get spending money, then at least some money should be given to them to spend on a ***Jumuah***. Children, and people in general like spending money, so automatically if they receive a little more money on a Friday, they would subconsciously wait for ***Jumuah*** so that they would get their extra bit of money. This is how they would look forward to ***Jumuah***. Then ***Hazrat Moulana*** further advised that normally our children are given a good bath, and are made to wear their good clothes on a Sunday. This in terms of special extra cleanliness. This should also be done on a ***Jumuah***, because children too, love to wear good clothes, and they like the day they are nice and clean.

Therefore analyse how beautifully, and with what wisdom and psychology ***Hazrat Moulana*** had put across creating the love for ***Jumuah*** by giving this advice, in order to highlight the importance of ***Jumuah***. ***Jumuah***, after all, is the ***Shi'aar*** (the sign) of ***Islam***. We must honour ***Jumuah***. Allah (سبحانہٗ وتعالیٰ) says:

وَمَن يُّعَظِّمُ شَعَائِرِ اللّٰهِ

WA MAYYUAZZIM SHA'AAIRALLAH

"Those people who Honour the clear signs of Allah (سبحانہٗ وتعالیٰ)."

...and ***Jumuah*** is that day. ALHAMDULILLAH, it is very good that we close our businesses and come to ***Jumuah Salaah***, it is indeed a praiseworthy act, a great achievement, but our attempt should be to excel. Our shops should not only be closed to attend ***Salaatul Jumuah***, our attempt should be to move forward.

A LESSON FROM A NASAARA

I had, many years ago, heard of certain businessman in Potchef-stroom, who does not open his business on ***Jumuah*** until after the ***Jumuah Salaah***. Once, when I happened to be in Potchefstroom, this must have been at least seven or eight years ago, I had undertaken to pay him a special visit, as I happened to be in that town on a Friday. The time was about half past nine or **10**'o clock in the morning, and ALHAMDULILLAH, it was so pleasing to find this businessman busy in ***Ibaadat*** at that time. I then notified him that I had heard from other people the reason which had prompted this admirable action, but that I desired to hear, first hand, what had actually prompted this noble action of not opening his business on a ***Jumuah***.

He then explained that many many years ago, he went on a business trip to the Far East with an Afrikaaner associate. They stayed at the same hotel and spent their time together. He further relates that it was on a Sunday, and they were invited to a barbeque (***braai***), and he requested to his friend that they should attend. He apologized and turned down the invitation. On enquiry as to why he wouldn't attend, the Afrikaaner replied that he could not attend as it was Sunday, his prayer day, and

that he was going to be studying his bible. Though there was no church in close proximity, he had decided to stay in his hotel room and read his bible. This businessman stated that the Afrikaaner's reply had an effect on him. though this person is not on true ***Deen***, ***Hazrat Eesa*** (عليه السلام)'s ***Deen*** is cancelled today. It is changed as well. The only ***Deen*** in the world is ***Deenul Islam***, but look at him, being a Christian how strong he is on his practice, not only his belief but also his practice. The businessman continued relating his experience saying, anyway he went to the barbeque, and they were again invited for supper, that evening. He again invited his associate to accompany him, and once again, the invitation was politely turned down for the same reason.

He related that his associate's reaction had such an effect on him, that when he returned to South Africa, he returned with the determination of being a Muslim, and that he should honour the day of ***Jumuah***. If a Christian could have so much of conviction in his faith, he, as a Muslim, should do the same, if not better. He went on to relate that from that Friday on, he never opened his shop on Friday until the completion of the ***Jumuah Salaah***. For after ***Jumuah*** Allah (سبحانه وتعالى) says:

فَاِذَا قُضِيَتِ الصَّلٰوةُ فَانْتَشِرُوْا فِى الْاَرْضِ
وَابْتَغُوْا مِنْ فَضْلِ اللّٰهِ

FAIZAA QUDIYATIS SALAATU FANTASHIRU
FIL ARD WABTAGHU MIN FADHLILLAAH

"When Namaaz is completed spread out
in the earth and seek your Rozi."

This is after the ***Jumuah Salaah***. ***Jumuah*** is a day to be honoured. It isn't ***haraam*** to do business on ***Jumuah***, this is not implied. However, this has to do with ***Taqwa*** (piety), and when ***Rozi*** (sustenance) is sought after the ***Jumuah Namaaz***, as Allah (سبحانه وتعالى) states, one will see what ***Barakat*** (blessings)

Allah will give in that ***Rozi*** (sustenance). ***Jumuah*** is a very great and auspicious day.

THE VALUE OF JUMUAH IN THE EYES OF HAZRAT MOULANA ILYAAS SAHEB (رحمۃ اللہ علیہ)

When ***Hazrat Moulana Muhammad Ilyaas Saheb*** (رحمۃ اللہ علیہ), had started the work of ***Tableegh*** and ***Daawat***, a time came when Allah (سبحانہ وتعالیٰ) placed a feeling into ***Hazrat*** (رحمۃ اللہ علیہ)'s heart, that one night of the week should be spent in the ***Ibaadat*** of Allah (سبحانہ وتعالیٰ), and in ***Duaas*** to Allah (سبحانہ وتعالیٰ). The rationale behind this was that despite the immense effort put into the work of ***Tableegh***, the effort alone would not bring about ***Hidaayat***. Allah gives ***Hidaayat***. In order to obtain this, both effort, and ***Duaa*** were, and is required. During the day effort would be made, and during the night crying, and assistance from Allah would be pleaded for. Therefore, ***Hazrat Moulana Muhammad Ilyas Saheb*** (رحمۃ اللہ علیہ) was inspired, that one night of the week needed to be set aside for ***Duaa***s, and to turn toward Allah (سبحانہ وتعالیٰ). This, today is commonly termed ***Shab Guzaari***. In essence, this is not ***Shab Guzaari***, as ***Shab*** means 'night', and ***Guzaar*** means 'to pass'. We all pass the night somehow. Every night is passed, whether we are at home, or spending the night at what we refer to as ***Shab Guzaari***. The term meant in essence is "***Shab Bedaari***" to stay awake during the night, or at least part of the night, and to cry to Allah (سبحانہ وتعالیٰ, and to beg of Allah (سبحانہ وتعالیٰ for ***Hidaayat*** of mankind, and in this we negate our efforts and we say to Allah that our efforts won't do anything, only Allah is the giver of ***Hidaayat***, "O Allah we beg You to II give ***Hidaayat***".

Therefore, with regard to this, ***Hazrat*** (رحمۃ اللہ علیہ) sat with his friends and ***Saathies*** to make ***Mashwara*** with regard to establishing which night could be chosen for ***Shab Bedaari***.

This was the time during Therefore, with regard to this, ***Hazrat*** (رحمۃ اللہ علیہ) sat with his friends and ***Saathies*** to make ***Mashwara*** with regard to establishing which night could be chosen for ***Shab Bedaari***. This was the time during which the British were ruling India, and according to them, as they, (the British), were Christians, and Sunday was their public holiday, therefore most of the ***Saathies' Raai*** (suggestion) from a practical point of view, was that the ***Shab Bedaari*** be held on a Saturday night, ***Ibaadat*** could be made through the night, and the next day, being a Sunday, a holiday, and people were not required to go to work, so they could rest with the extra time afforded by the Sunday as being the day off. ***Hazrat Moulana*** (رحمۃ اللہ علیہ) listened to everyone's views, and his observation was that it was true, from a practical point of view for Saturday to be the ideal night, However, what a person would get from Allah (سبحانہٗ وتعالیٰ) on a Thursday night could not be derived on any other night. Then ***Hazrat*** (رحمۃ اللہ علیہ) said that as Muslims we are above customs and conditions, a ***Mu'min*** is not influenced by conditions. A ***Mu'min*** influences conditions, and he changes conditions.

(At this point in the ***Bayaan*** my ***Hazratwala*** deviated sightly from the topic to highlight the way in which a ***Mu'min*** influences and changes conditions by relating the following incident. ***(Compiler)***

IMAAN

ALLAHU-AKBAR! During the time of the war with the British in India, for the independence of India, the British had captured a ***Moulana*** and his son who was thirteen years of age. They were aware that he, the ***Moulana*** knew all the secrets and strategies of how the Muslims had planned to fight the war. Subsequent to his capture, they wanted the secrets from him. They asked him to divulge the secrets, but he wouldn't reveal them. They offered him bribes, but they couldn't tempt

him. They then started threatening, then torturing him, yet he wouldn't reveal the secrets. They then turned towards his son. The ***Moulana*** then realised that they would get the secrets from his son, as although he was but a mere lad, he too was aware of certain strategies. The ***Moulana*** then submitted that he was prepared to pass on the secret strategies to them, on condition that they execute the lad prior to him divulging the strategies, as he would be taunted that his father was a traitor, and that he had betrayed the Muslims, and he would not be able to face being branded a traitor. The British then killed the ***Aalim's*** son. Thereafter the ***Aalim*** told his interrogators to do what they wanted, he would not divulge anything to them. He continued to explain, he was afraid that his son was a mere iad, who would divulge the strategies of the Muslims under duress, and interrogation.

The chief interrogator, a high ranking British Officer, was beside himself. He asked what was it that was so secret, and what was it that prevented him (the ***Aalim***) from saying anything. Even after tempting him with riches, wealth, and women, after threatening and torture didn't influence him, to the extent that he watched his son murdered, and yet being so adamant on not releasing any secrets. What was it that prevented the ***Aalim*** from speaking out? The ***Aalim*** replied, ***"Imaan"***. The Officer went mad. He continued repeating, ***"Imaan***! ***Imaan***! ***Imaan***! What is ***Imaan***?***"***

Imaan is a quality, which once attained, makes a person steadfast. Let alone our discussion on the virtues of a Thursday night or any other night, when ***Imaan*** comes into one's heart, a person will sacrifice his whole family. What are the virtues of ***Jumuah*** for one who has ***Imaan***? What is the sacrificing a Sunday, or any other day? What is sacrificing a Friday? When reality of ***Imaan*** sets into a person, he will automatically honour the great day of ***Jumuah***.

May Allah give us ***Taufeeq*** to carry out the necessary ***Ibaadaat*** of ***Jumuah***. If we cannot carry out all the ***Ibaadaat*** at one go, we should, at least think of fulfilling the ***Ibaadaat***, and feel guilty about the fact that if the Christians honour their Sunday, the Jews honour their Saturday, as there are Jews in our country who are in the minority, but till this day they honour Saturday as being their ***Sabbath***, and they observe it fully.

We are Muslims, we are the chosen people, we are supposed to be the strongest of people in our ***Imaan***, why is it that we can't honour the day of ***Jumuah***.

We are today living under the rule of a government that has moved towards deregulation. There are no longer laws which prescribe that businesses cannot be opened on a Sunday. There are no-laws preventing the closure of businesses on a Friday. One of our ***Saathies*** is a doctor. ALHAMDULILLAH! He doesn't open his practice on ***Jumuah*** till after the ***Jumuah Salaah***. There is a major cash and carry business in Johannesburg which does not open it's door to trade until after the ***Jumuah Salaah***. One friend of mine, an engineer, who resides in Laudium told me that he too had decided not to practice and do work on ***Jumuah*** until after the ***Jumuah Salaah***. May Allah (سبحانہٗ وتعالیٰ) make more Muslims adopt this stance INSHA-ALLAH. May Allah (سبحانہٗ وتعالیٰ) make it easy for us, and may Allah give us ***Barakat*** in our businesses. May Allah (سبحانہٗ وتعالیٰ) give us that realization, understanding, and that strength and power to not open our businesses until after the ***Jumuah Salaah***. As I said, it is not ***Haraam*** to open the business on a ***Jumuah***, The income earned is one hundred percent ***Halaal***, but this is a matter of ***Taqwa***. May Allah (سبحانہٗ وتعالیٰ) grant us this ***Taqwa***.

From this we can see that ***Jumuah*** is a very important and auspicious day. There are practices which I wish to explain from the ***Hadith Shareef***, and we will notice that they will be easy to

fulfill if we are free on a ***Jumuah***. If we have the need to fulfill our commitments, and are engaged in our businesses, it will be very difficult to observe these practices.

THE FAZAA'IL OF JUMUAH
(AAMAAL-E-SITTAA)

Of the six basic ***Kitaabs*** of the ***Hadith***, which we are all quite acquainted with, i.e. ***Bukhari Shareef***, ***Muslim Shareef***, ***Tirmizi***, ***Abu Dawood***, ***Ibne Majah***, and ***Nasai Shareef***, which are the six basic, and authentic ***Hadith Kitaabs***, which all the ***Ulama*** study in the final year. The ***Hadith*** which I am going to quote appears in four of the above six ***Hadith Kitaabs*** regarding the practices of ***Sunnat***s, and their virtues on a Friday.

This shows how authentic this ***Hadith*** is. It is a ***Hadith*** of ***Fazaail*** (virtues). Also, ***Mullah Ali Qari*** (رحمۃ اللہ علیہ), a great ***Muhaqiq***, and great ***Muhaddith*** of this ***Ummat*** says that as far as virtues are concerned, there is no other ***Hadith*** in all the collection of ***Hadith*** which consists of as many virtues as is contained in this ***Hadith***. To re-iterate, there are ***Hadith*** which consist of many virtues, but the amount of virtues, ***Fazaail***, ***Sawaabs*** that are mentioned in this ***Hadith***, does not appear in any other ***Hadith***. The virtues are that if a person carries out six basic ***A'maals*** (practices) on the day of ***Jumuah***, he will, for every step that he takes towards going for ***Jumuah Namaaz***, get the reward of one year's ***Ibaadat*** and ***Namaaz Sawaab***, and for every step that he takes for ***Jumuah Namaaz*** he will get one year's ***Rozas Sawaab***.

The distance from the car park of any ***Masjid*** easily dictates that we take up to fifty to a hundred steps when coming to the ***Masjid*** proper, if not more. If one walks from home, one tends to take more steps. If one were to walk from home, one would easily take more than two hundred steps to the ***Masjid***, and in this way one would earn two hundred years worth of continuous ***Namaaz*** and ***Rozas Sawaab***s. How great is this

reward! Remember, this ***Hadith*** is so authentic, that it is scripted in four of the six major ***Hadith Kitaabs***, and these ***A'maals*** are not difficult to practice. There may be many people who are already making ***A'mal*** on these ***Sunnat***s, if not, then the vast majority of us will need a mere adjustment inorder to fall into the category of making ***A'mal*** on these six practices.

Before making mention of the six points, allow me to re-iterate the virtues of practicing these six points. For every step taken to performing the ***Jumuah Namaaz***, we will get the reward of one year's worth of ***Rozas Sawaab***, and for every step taken we will reap the reward of one year's worth of ***Namaaz*** and ***Ibaadats Sawaab***. So great are these rewards.

The six ***A'mals*** are very simple. May Allah (سبحانہٗ وتعالیٰ) grant us all the ***Hidaayat*** and the ability to act upon these ***Aa'maals***.

① MAKE GHUSAL AND PUT ON CLEAN CLOTHES

Every Muslim **INSHA-ALLAH** does this. For ***Jumuah*** we all do **INSHA-ALLAH** make ***Ghusal*** and put on clean clothes.

② COME WALKING TO THE MASJID FOR JUMUAH

This means where it is practically possible and one is not living very far from the ***Masjid***. The essence of what is meant here, is that one should not be 'carried' to, and into the ***Masjid*** like a 'big lord', as was practiced in the past. Previously, in the history of ***Islam***, the kings, the rulers used to be carried into the ***Masjid***, despite them not being disabled or invalid. This was a show of the position and status they held. This, **ALHAMDULILLAH**, is not enacted these days. If a person is disabled or invalid it is understood that they would need to be carried into the ***Masjid***, and this is acceptable. Coming by car to the ***Masjid***, and then walking to the ***Masjid*** from the car park is also acceptable.

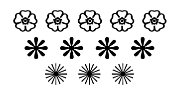
③ COME EARLY TO THE MASJID.

What is meant by early? Before the second ***Azaan***. We should try to come to the ***Masjid*** long before this, but in order to be counted among those who have come early, the latest a person can come to the ***Masjid*** is before the second ***Azaan***. The reason for this is that the ***Farishtas'*** who keep record of those present for the ***Jumuah Salaah*** close their register at the time when the second ***Azaan*** is called at the ***Mimbar***, in front of the ***Imaam***. No names get entered into the register after this. Therefore we should come into the ***Masjid*** proper, if there is place, before the second ***Azaan*** is called. We should not remain outside the precincts of the ***Masjid*** proper, or hang around the back sections of the ***Masjid***, or in the car park, as the ***Farishtas*** sit at the doors of the ***Masjid*** and register the names of those who are in the ***Masjid*** proper until the time the second ***Azaan*** is called. With regard to this, I wish to deviate a bit, and give a bit more of an explanation in respect of the honour of ***Jumuah***.

In the annals, and the history of ***Islam***, people honoured ***Jumuah*** for it's greatness and in recognition of this, they used to come to the ***Masjid*** on Thursdays at ***Maghrib*** time and spend the whole of Thursday night in ***Ibaadat*** and ***Ei'tikaaf***, in recognition of the great day ***Jumuah***, and they realised the great ***Sawaab*** that exists for ***Ibaadat*** on the day of ***Jumuah***. Then weakness overtook, and people started coming to the ***Masjid*** from the time of ***Esha Salaah***. Then a time came when people started coming from the time of ***Tahajjud Salaah***, then from ***Fajar***, then ***Ishraaq***, then ***Chaasht***, and alas! It is our time, and we try to be amongst the last to come to the ***Masjid***, and we want to be the first to leave the ***Masjid***. Let us try to reverse this situation. This can really happen if we free ourselves for ***Jumuah***, so that we can come to the ***Masjid*** early, we can come from Thursday night, or from the time of ***Fajar***, at least from the time of ***Chaasht*** we can be in the ***Masjid***. This can come

about when we are free. If we are occupied with our businesses, and other things, we would not be able to avail ourselves for making ***Ibaadat*** and gaining such immense rewards as is promised for ***Jumuah***.

Therefore we should try to come early to the ***Masjid*** on a ***Jumuah***. The person who arrives the earliest at the ***Masjid*** gets his name registered first in the register by the ***Farishtas***, he gets the greatest rewards, and as the others arrive, the reward diminishes all the time, and the person who arrives last gets the smallest reward. Therefore we should come to the ***Masjid*** as early as possible. I also mention often, that many people, maybe not so much in the rural areas, but more in the big cities are given time off by their non-Muslim employers to perform their ***Jumuah Salaah***, then instead of going to the ***Masjid***, they sit in the car park, smoking, and talking, some waste their time in the toilet area or the ***Wuzu Khana*** causing noise. Many ***Imaam***s have to leave the ***Mimbar***, and have to go to the ***Wuzu Khana*** to either request for silence or to call the people into the ***Masjid*** proper. This should not be the case. We should enter the ***Masjid*** of our own enthusiasm. As Muslims, to cause a noise in the ***Masjid*** cannot be comprehended. This is the work of non-Muslims, not the work of Muslims, Therefore, wherever we are, we should at least come to the ***Masjid*** in time, that is in the ***Masjid*** proper. ***Alhamdulillah***, most of us come to the ***Masjid*** before the second ***Azaan***. However, we should try to come earlier, We should try to be in the ***Masjid*** even before the first ***Azaan***.



④ SIT AS CLOSE TO THE IMAAM AS POSSIBLE.

"This point 'is dealt with in great detail, as it is of great importance, yet greatly overlooked by the Awaam. 'The detail with which Hazratwala discusses it's importance, and the compassion, analogies, and examples my "Hazrat (دامت برکاتہم) gives, indicates, that one should give more than just due attention to this aspect. May Allah Ta'aala grant us all the Hidaayat and the ability to act upon Hazratwala's advice." (compiler)

This is the point which requires some adjustment from many of us. This is the area which requires the most attention from most of us. The best place to occupy in the ***Masjid*** is the place which is directly behind the ***Imaam***. This place is not reserved for the ***Mukabbir***, the ***Muazzin***. If he is early, then he can occupy that place and give the ***Takbeer*** from that spot, or else he could even stand in any of the ***Saffs*** at the back, and give ***Takbeer*** from anywhere in the ***Masjid***.

We have commonly come to accept that the place directly behind the ***Imaam*** is reserved for the ***Muazzin***, and we tend to leave it vacant for the ***Muazzin***, the ***Mukabbir***, this place is not reserved, and this holds the most virtue, and this is the place one should try to occupy. Then after this place, look at the beauty and the system of ***Islam***, we are taught discipline so beautifully, and so thoroughly, we should then fill one place to the right of the place directly behind the ***Imaam*** when it gets occupied, then one place to the left, and in this manner we should fill the first ***Saff*** in this beautiful, disciplined way.

DISCIPLINE

Unfortunately, we do not observe the teachings of ***Islam***. If any non-Muslim were to see us sitting scattered, and in a haphazard fashion in the ***Masjid***, the thought that would occur would be, "What kind of a nation is this? There is no system in them, there is no discipline." Whereas our **RASULULLAH** (صلى الله عليه وسلم) has taught us discipline. Take the best place which is directly behind the ***Imaam***, when this place is occupied, then first take the place next to it on the right, then the place on the left, and continue in this way until the first ***Saff*** is full. Then, only proceed to occupy the next ***Saff***.

I will, once again divert a little at this juncture, to discuss advice given by a former priest, whom, **ALHAMDULILLAH**, I had the good fortune of meeting while in ***Jamaat*** in France. This priest's name was ***Abdur Raheem***, and he, at that time, as I said, lived in France. He was quite elderly, and at that time, if I recall correctly, was about seventy years old. At that stage he was still a Christian. However, despite being a Christian, he had constructed a ***Masjid*** for the Muslims, as he had a great love for ***Islam***. After constructing this ***Masjid***, he handed the keys of the ***Masjid*** to the local Muslims (who were Arabs working as migrant labourers from Tunisia, Algeria, Libya, and those areas). Unfortunately what had transpired is something so common amongst Muslims, they started fighting amongst themselves as to who were going to be the office bearers i.e. president, the secretary, treasurer, and the like, of this ***Masjid***. For this reason there were many, many meetings held, and in the meantime no ***Ibaadat*** took place in the ***Masjid***. When the priest saw this happening, he took the key back from these Muslims. He stated that the ***Masjid*** was not constructed for arguments and fights of this nature, the ***Masjid*** was constructed for the ***Ibaadat*** of Allah (سبحانه وتعالى).

A ***Peddle*** (walking) ***Jamaat*** from ***Raiwind*** was working in that area.When they came to this ***Masjid*** in question, as is the practice of the ***Jamaat***, that wherever they go, if there is a ***Masjid***, they stay in the ***Masjid***, and if there is no ***Masjid***, they pitch their tent and do their ***Aa'maal*** in the tent. They found this ***Masjid*** locked, and when they enquired, they had found that the key was in the possession of a priest. They were shocked at this situation of the keys, of a ***Masjid***, and in the possession of a priest, they went to meet him, and when he saw them, their dressing their ***Akhlaaq***, and their ways, the feeling came into his heart that these were different, and the 'right' Muslims. He gave them the key to the ***Masjid***. They did their ***Aa'maal*** and ***Ibaadaat*** in the ***Masjid***. He saw this, and was greatly impressed. Then, ALHAMDULILLAH, at their hands, he accepted ***Islam***.

The above was a bit of a background that I have given of the priest, in order to value certain advices he had given to the Muslims. Subsequently, when I was in ***Raiwind***, I had the good fortune of meeting him personally, and he had given three advices, the first of which was that the Muslims should always maintain their ***Sunnat*** dress wherever they are. He said as a Christian he knew what effect the ***Sunnat*** dress had upon the Christians. He went on further to explain, that there are two types of Christians. The one is the Christian with an open mind, and the other is the one who is totally biased and totally against everything else. For him there is only Christianity. He explained that for the person who is open minded, the ***Sunnat*** dressing of a Muslim conveys untold ***Daawat*** towards ***Islam***. Those people get inclined towards ***Islam***, and they get just overtaken by the ***Sunnat*** garb. On the other hand, those who are biased, burn to their guts when they see someone donning the ***Sunnat*** garb, they just cannot take that the Muslims dress in this way.

The second advice he gave was regarding the ***Azaan***. He said that the Muslims do not realise the extent of magnetism the ***Azaan*** holds.

He said that the Muslims take the ***Azaan*** for granted. However, the ***Azaan*** has got a great attraction for the open-minded Christians, and on the other hand, those who are biased, and whose hearts are sealed just cannot tolerate the ***Azaan***,

He then went on lo explain what the third advice was, and this was that ***Namaaz***es should be performed wherever a Muslim is at the time of that particular ***Namaaz***. The ***Namaaz***es and the actions of the ***Namaaz***es that are performed by the Muslims at road sides, at garages, at airports and 'in public places have got a great attraction for the Christians, and this is what causes them to come closer to ***Islam***. These were his three advices.

The reason I mentioned them at this stage is because I wanted to illustrate the importance of discipline in the ***Masjid***. If we have discipline, we wouldn't know how great an attraction this would be to the non-Muslim. All our lives are spent in ***Islam***, but we couldn't discipline ourselves on these simple methods.

ADVICE OF HAZRAT MOULANA SHAH ABRARUL HAQ SAHEB (رحمۃ اللہ علیہ)

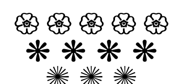
Once, when ***Hazrat Moulana Shah Abrarul Haq Saheb*** (رحمۃ اللہ علیہ) was visiting this South Africa, we went to meet ***Hazrat***, and we sat in his ***Majlis***. The time for ***Zohar Salaah*** drew close, and we went to ***Masjid-e-Abrar***, which was next to the house in which the ***Majlis*** was held. It was during a weekday, and the ***Musallees*** are as usual, very few for ***Zohar Salaah***. Unfortunately, due to our bad habit, all the ***Musallees*** had sat scattered in the ***Masjid***. As ***Hazrat Moulana Shah Abrarul Haq Saheb*** (رحمۃ اللہ علیہ) entered the ***Masjid*** he said so beautifully that when there is place in the

Once, when ***Hazrat Moulana Shah Abrarul Haq Saheb*** (رحمۃ اللہ علیہ) was visiting this South Africa, we went to meet ***Hazrat,*** and we sat in his ***Majlis***. The time for ***Zohar Salaah*** drew close, and we went to ***Masjid-e-Abrar,*** which was next to the house in which the ***Majlis*** was held. It was during a weekday, and the ***Musallees*** are as usual, very few for ***Zohar Salaah***. Unfortunately, due to our bad habit, all the ***Musallees*** had sat scattered in the ***Masjid***. As ***Hazrat Moulana Shah Abrarul Haq Saheb*** (رحمۃ اللہ علیہ) entered the ***Masjid*** he said so beautifully that when there is place in the first ***Saff,*** to sit anywhere else is doing a great injustice and harm to ones self, because by sitting in the first ***Saff*** one reaps ***Sawaab,*** and that for just sitting in the first ***Saff***.

To elaborate on this injustice, it is stated in the ***Hadith,*** that **HUZOOR NABI-E-KAREEM** (صلی اللہ علیہ وسلم) has said if the people knew what the ***Sawaab*** was for sitting in the first ***Saff,*** lots would be drawn in the ***Masjid***.

This is how a person would naturally come for the ***Jumuah Salaah*** from the time of ***Esha Salaah*** on Thursday night, just so that he could occupy the first ***Saff***. Doing this, a person would have to control his hunger and his thirst, but in order for the need to relieve ones self from the call of nature really goes beyond one's control. Therefore when one leaves the ***Masjid*** for this reason, one would reserve one's place by placing a ***Musalla,*** an ***Amaamah,*** a handkerchief, or anything to indicate that the place is reserved.

This topic reminds me of an anecdote which I will relate. However, the reason for me relating this anecdote is to highlight a very important lesson. Therefore we all should take note.



AN ANECDOTE WITH A LESSON
RESERVING ONE'S PLACE

Once, in Pakistan, a ***Pathaan*** was undertaking a train journey. He had occupied a seat in a compartment. In the same compartment was an Englishman, who had no place to sit, therefore he had to stand, holding the handrail overhead.

To give a brief insight, the English could never conquer the ***Pathaan*** in battle. Though they conquered all the other nations and castes on the subcontinent, the ***Pathaan***s were always a serious headache for the British. The ***Pathaans*** had developed a pride with regard to this feat. Thus, the English and the ***Pathaan*** were always at loggerheads.

Continuing with the anecdote, the ***Pathaan*** needed to relieve himself, so he removed his rather large turban, and placed it on the seat as a gesture that the place was reserved, and he went to the toilet. The Englishman could stand only for so long, so he went to the seat, took the ***Pathaan's*** turban, threw it out of the window, and occupied the seat. When the ***Pathaan*** returned, he saw that his seat had been taken by the Englishman, and he was furious that the Englishman had taken his place. After quite some time, the Englishman had the need to relieve himself. He stood up, and placed his 'bowler' hat on the seat as a gesture to reserve the place, and proceeded to the toilet.

The ***Pathaan***, then took the Englishman's hat, threw it out of the window, and occupied the seat. When the Englishman returned, he queried with regard to where his hat was, as it was extremely expensive, and the turban was something very inexpensive, in fact it is just a piece of cloth wound around the head. The ***Pathaan***'s reply to the Englishman's query was that his hat went to look for the turban.

The lesson behind this anecdote is that if the reality of ***Jumuah*** is instilled in our hearts, then we would want to reserve our

places in the ***Masjid*** for the ***Jumuah Salaah***, and from this, as everyone would want the best place, or the place which holds the most rewards, fights would ensue from this.

If a person places his ***Musallah***, or a ***Roomaal*** (scarf), or anything at the spot that he is occupying as a gesture to reserve his place, another person would know the value of the reward that spot holds. He would come and push the ***Musallah***, etc. aside, leaving only a very small place for the person who reserved that spot, or, again, depending on the person's temperament, funny things get done, a person could throw aside the item reserving the spot.

AN INCIDENT REGARDING HAZRAT MOULANA MUFTI MAHMOOD SAHEB (رحمۃ اللہ علیہ)

This reminds me of an incident that took place in ***Deoband***. While in the intense heat of UP (Uttar Pardesh), during the afternoon, the only reasonable thing one could do is make ***Qailula***, (siesta). However, ***Jumuah*** is during the very hot hours in the early afternoons. On one such occasion, ***Hazrat Mufti Mahmood Saheb*** (رحمۃ اللہ علیہ) - we are all acquainted with ***Hazrat Mufti Saheb*** - was standing in the ***Sahn*** (courtyard), and performing his ***Salaah***. The courtyard was not constructed with solid cement, but consisted of a mixture that contained a lot of sand, to minimize the intensity of the heat. Despite this, the ground used to be extremely hot. Due to the intense heat, ***Hazrat Mufti Saheb*** had spread a ***Rumaal*** on the ground upon which he stood to further lessen the heat emitted from the ground.

There was a student sitting next to ***Hazrat Mufti Saheb***, who couldn't stand the heat, despite ***Hazrat Mufti Sahebs's*** high position, the student grabbed ***Hazrat's Rumaal*** from under his feet, and he stood on it. The heat is so intense, that it impacts on one's rational judgement.

AN EXAMPLE FROM THE MUNDANE

Therefore coming back to the topic, the point I was trying to stress is that the place in the front ***Saff***, directly behind the ***Imaam*** is so important, that a person should want to stand only in that place, and he wouldn't want to give that place up to anyone. From this fights could ensue. The virtues of standing in the front ***Saff*** are so great. It is so unfortunate that we are not aware of how great these virtues are. To get a better understanding of this, I will give you an example of someone who goes to a busy shopping center, or into the city center, and he wants to park his car so that he could attend to his needs. He notices a vacant parking bay, and as he reverses into the bay, somebody comes from the opposite direction and drives directly into the vacant spot. A person would naturally get very angry at this. Some people would close the car windows, and swear the other person under their breath, while others would swear him in their minds, and depending on the person's temperament, he may even get off the car, open the other person's door, and throttle the person. The person whose parking got 'stolen' gets so angry because someone else had taken his bay.

A parking bay is valuable to us. A parking place had been found, an ideal parking spot, after driving around the block three or four times, and we had the right to park in it. We had spotted the parking first. We were coming in the proper way, and this person just 'pushed' in, and to add insult to injury, the person who 'snatched' the parking acts as if he didn't know that we were actually in the process of parking in that spot. He gets out of his car, looks the other way, locks his door, and calmly, 'but quickly walks to the shopping center. He doesn't even talk to us, and we fume as we sit watching all this, but our fuming does no good. Why do we fume? Because the parking bay is important to us. Unfortunately, we don't realise the value of the the first ***Saff***. The parking in the parking lot holds value in our

hearts, we become angry, we fume, and we boil there, but for the 'parking' in the first ***Saff***, we would go to the extent of pushing one another to go to the front. We don't know what we are losing.

CONTINUING WITH THE VALUES OF THE FIRST SAFF

There is so much ***Sawaab*** in occupying the first ***Saff***, that **HUZOOR** (صلى الله عليه وسلم) didn't mention the ***Sawaab***, but **HUZOOR** (صلى الله عليه وسلم) did say that lots would be drawn, if the value of the first ***Saff*** were known to the ***Musallees***. Lots do not get drawn, and blood doesn't get shed for small ***Sawaab***s. How great must this ***Sawaab*** be? When a statement is left ambiguous, when the real value is not mentioned, it means that the ***Sawaab*** is too great to mention. This is an aspect in which we are unfortunately very weak. **NABI** (صلى الله عليه وسلم) has also mentioned that Allah and the ***Malaaikah*** send ***Durood*** upon the occupants of the first ***Saff***. ***Durood Shareef*** which is sent upon **NABI** (صلى الله عليه وسلم), here we are receiving the ***Durood*** of Allah and the ***Malaaikah***.

This does not only pertain to the ***Jumuah Namaaz***, but it applies to all the ***Namaazes***. Even if we come to the ***Masjid*** for ***Nafil Ibaadat***, the first ***Saff*** holds the greatest reward, and in the first ***Saff***, the place directly behind the ***Imaam*** holds the greatest virtue. My ***Ustaad, Hazrat Moulana Shah Fakhrul Hassen Saheb*** (رحمة الله عليه), who taught us our final year ***Sabaq***, also taught us that it is no act of piety to look for, and occupy the corners in the ***Masjid***. Many people have got the wrong impression in that they feel they don't want to 'show that they are pious', therefore they don't sit in the front ***Saff***, In this way nobody would regard them as being pious, and they believe that they ought to keep piety in the heart. Piety in the heart does not help!

TAQWA IN THE HEART OR EXPOSED?

Many people, for example, state that there is no need to grow a beard, and make a show that they are Muslims. Their ***Islam*** is in the heart. Many women ask why should they don the ***Purdah***, we make ***Purdah*** of the heart.", they say. Allah has already kept their hearts in ***Purdah***, how can they have ***Purdah*** in their hearts? The heart is not displayed. Allah kept it hidden in the bosom.

ALLAHU AKBAR! With regard to this, my ***Sheikh, Hazrat Moulana Shah Hakeem Muhammad Akhtar Saheb*** (دامت برکاتہم) gives a very good example. ***Hazrat*** says, you are for example, returning from ***Haj*** or ***Umrah***, and the plane is about to land at Johannesburg International Airport. The Captain announces that though the plane has got it's wheels, he doesn't want to make a 'show' of the wheels, he intends to keep the wheels in the 'heart'. He says, "We are going to land, but we are not going to release the landing gear. Why should we make a show of the wheels we have, though we have them in the 'heart'." What would our reaction be?

Would it be, "What a good Captain we have, he has so much of sincerity, that despite having wheels he doesn't make a show of them." Or would we exclaim in fear, "The man is mad, he is a lunatic, get him out of the cockpit!"

WALLAH! The beard is also of that caliber! **WALLAH!** The ***Purdah***, and the ***Burqa*** of a woman is also important. Don them quickly, don't hide them away. Don't hide that beard away. Grow it and show it. In fact the beard, the ***Purdah*** are much more important than the wheels of the plane. Therefore, we should not try to keep our piety in the heart. The piety is to come and stand in the first ***Saff*** behind the ***Imaam***, and for this we get free ***Sawaab***. When a person comes to the ***Masjid***,

and he makes ***Niyyat*** of ***Ei'tikaaf***, and even if he doesn't perform any ***Ibaadat***, no ***Tasbeehaat***, no SUBHAANALLAAH, ALHAMDULILLAH, no ***Zikr***, no ***Duaa***, he gets ***Sawaab*** just for sitting in ***Ei'tikaaf***. The greatest rewards are in the first ***Saff***, and the get less as the ***Saffs*** recede. If one enters the ***Masjid***, and one didn't even make ***Niyyat*** for ***Ei'tikaaf***, one doesn't make any ***Ibaadat***, but just sitting in the ***Masjid*** in the first ***Saff***, qualifies you for 'free' ***Sawaab***.

A MONETARY EXAMPLE

Let us draw an analogy. Say, for example, a ***Jamaat*** from another town had come to this town. After the ***Salaah*** was complete, the brothers in the ***Jamaat*** persuaded the local people to be part of a ***Bayaan*** that was to take place. After making this ***Bayaan***, the thought occurs to the person who had made the ***Bayaan*** that nobody had enjoyed the ***Bayaan***, so for the sake that no enjoyment was derived from this ***Bayaan***, it was decided that each person who stayed on after the ***Namaaz*** would be given R **200.00** (two hundred Rand). Everybody would be extremely pleased, that despite not enjoying the ***Bayaan***, at least each of them received R **200.00**.

One person who was in the ***Masjid*** with four sons, and they were all persuaded to stay for the ***Bayaan*** by one of the brothers of the ***Jamaat*** until they reached the door of the ***Masjid***. Neither the father, nor any of his sons were interested in staying, and they all had returned home. The next day the father received the news of what had transpired in the ***Masjid*** the night before, and the amount of money each person was given by the ***Jamaat***. The thought comes to mind that if he had stayed to listen to the ***Bayaan***, he, and his son's collectively would have received in total R **1000.00**. His reaction would be that his Taqdeer is destroyed. This was the day he ought to have stayed for the ***Bayaan***, and to worsen the situation, they had pleaded with him to stay, yet he didn't take heed. The general consensus among the people would be that if such a

Jamaat ever came back to that town, they would be welcomed every night, even if the ***Bayaan*** would last until midnight, they would be welcomed with open arms.

Wallah! My Brothers, what is two hundred Rand ? What is two million Rand, compared to one ***Neki*** of the ***Aakhira***? To make us understand one ***Sawaab***, one ***Neki*** of ***Aakhira***, I will relate the following narration.

THE VALUE OF ONE "SUBHAANALLAH"

Hazrat Suleiman (عليه السلام) was once traveling on his ***Takht*** (flying raft).

Just to divert a little bit, Allah (سبحانہ وتعالیٰ) has put every type of knowledge in the ***Quraan Shareef***. Flying in an aeroplane was made mention of in the ***Quraan Kareem***. However, Allah (سبحانہ وتعالیٰ) didn't go into detail describing it's feats and abilities. These are not important matters. ***Tauheed***, the oneness of Allah, is what matters. This is why Allah explains this over and over. Do not associate partners with Allah, do not get involved in ***Shirk***, is explained over and over again. This engineering, technology and science. Flying, knowledge of the ship, the very first ship constructed was upon instruction by Allah (سبحانہ وتعالیٰ) to ***Hazrat Nooh*** (عليه السلام). Allah (سبحانہ وتعالیٰ) says in the ***Quraan Shareef***:

بِأَعْيُنِنَا

BI A'A YOONINA

" ..., under Our direct supervision will you build the ship."

Allah (سبحانہ وتعالیٰ) has taught ***Insaan*** the construction of the ship. Then, take architecture for example, When ***Hazrat Suleiman*** (عليه السلام) built the palace for ***Bilquis***, the queen of ***Sheba***, he built a bridge of such fine glass, that when ***Bilquis*** proceeded over the bridge, she lifted her garment, thinking that she was walking

in the water. The ***Quraan-e-Kareem*** explains this. Yet, the ***Quraan Shareef*** doesn't go into great details of architecture and engineering, and the like, but it has made all the indications, all the ***Uloom*** of the world is contained in the ***Quraan Shareef***. However, when it comes to ***Tauheed***, the ***Quraan Majeed*** emphasizes and re-emphasizes this, and obedience to the commands of Allah, to stay away from ***Gunah***, to acquire ***Taqwa***, wherever one reads, are the words;

لَعَلَّكُمْ تَتَّقُوْن

... LA ALLAKUM TATTAQOON,

and

يٰاَ يُّهَاالَّذِيْنَ اٰمَنُوااتَّقُوااللّٰهَ○

YA AYYUHAL LAZEENA AAMANUTTAQULLAH ...

.... these are the aspects which are given prominence in the ***Quraan-e-Kareem***. The important things have been emphasized, and the sideline and unnecessary things are just touched upon. **WALLAH!** To know about computers and engineering, to be a lawyer, and a doctor, services the needs for this ***Dunya***, and it is no achievement for a Muslim to surpass in these fields. Achievement for a Muslim is when ***Tauheed*** and the oneness of Allah in it's reality comes into a person. Obedience to Allah (سبحانہٗ وتعالیٰ)'s commandments, following the ***Sunnah*** of **NABI-E-KAREEM** (صلی اللہ علیہ وسلم), are these achievements.

Returning to the narration of ***Hazrat Suleiman*** (علیہ السلام), as he was travelling on his ***Takht***, the ***Tafseer*** of ***Hazrat Suleiman*** (علیہ السلام)***'s Takht*** far surpassed the features of the modern day Jumbo Jet and Concorde. Nothing can compare to what Allah (سبحانہٗ وتعالیٰ) bestowed upon ***Hazrat Suleiman*** (علیہ السلام), and this, long before the time of **NABI-E-KAREEM** (صلی اللہ علیہ وسلم). The speed at which he used to travel (was phenomenal), the ***Jinnaat***, the animals (obliged to his instructions), the birds used to give

shade to ***Takht*** (while flying), he used to fly with great honour. Till today, science cannot compare with those bounties, our ***Imaan*** is based on the fact that the ***Quraan Shareef*** is the true ***Kitaab*** of Allah. These bounties which were bestowed to ***Hazrat Suleiman*** (عليه السلام) are not only revealed in the ***Quraan***, which is absolutely true, but they are made mention of, and confirmed in the other biblical scriptures as well, though we do not need that confirmation. Our ***Imaan*** is upon the ***Quraan-e-Kareem***.

Anyway, ***Suleiman*** (عليه السلام), with great pomp and honour was travelling, and a ***Mard-e-Mu'min*** (believing person) saw this, and spontaneously cried ***"SUBHAANALLAH"*** in astonishment. The wind immediately conveyed the **SUBHAANALLAH** to ***Suleiman*** (عليه السلام). ***Hazrat Suleiman*** (عليه السلام) immediately assessed that this person required **'ICU'** treatment. His ***Imaan*** was 'wobbly', as he was impressed by material things. ***Hazrat Suleiman*** (عليه السلام) maneuvered his ***Takht*** down to where this person was standing, and asked him to repeat what he had cried out. This person got afraid, as he thought that kings do just as they please.

They carry out punitive measures as they please, they behead whomsoever they want for no reason, therefore he was afraid to reply to ***Hazrat Suleiman*** (عليه السلام)***'s*** question. ***Hazrat Suleiman*** (عليه السلام) pacified him, asked him not to be afraid, and to merely repeat what he had called out. ***Suleiman*** (عليه السلام) was a **NABI** of Allah, as well as king of the time. The man replied, " My cry was **SUBHAANALLAH** in astonishment of what Allah has bestowed upon you." **ALLAHU AKBAR!** Notice how ***Suleiman*** (عليه السلام) taught ***Imaan***, observe the **'ICU'** treatment he gave to that person to correct his ***Imaan***. He immediately said, "Your one **SUBHAANALLAH** is a billion times more superior than all this grandeur and honour, which Allah has granted me. Whatever I possess, this ***Takht*** that flies, with the ***Jinnaat***, my army, the animals, the birds which cast a shade for me, **WALLAH** these are temporary, and only for ***Dunya***. Your **SUBHAANALLAH** is eternal, it is forever."

Therefore each ***Neki*** has tremendous value, but today, we do not recognize the value of these ***Nekis***, therefore we do not worry about what the value of standing in the first ***Saff*** holds. We push others to the front. Yes! One Rand's worth of extra profit in the shop means so much to us. How we fight with the staff we employ, who, by mistake in a calculation charges a customer Five Rand less than the cost of items sold. We would want to fire the person. Yet in the ***Masjid***, we let huge, ***Sawaab***s slip. The things of this ***Dunya*** are temporary. With regard to this, while we are on this point, I would like to draw your attention to the following fact:

OUR VALUE IN DUNYA AND IN AAKHIRA

We tend to measure each other these days by the monetary position held. "This person is worth five million", " . . he is worth ten million". The five and ten million is worth nothing. Is he at the time of going into the ***Qabr***, going to take the five or ten million with him? Therefore, what is his worth. After establishing this, ponder, the money made during the year is not important. However what the accountant illustrates at the end of the financial year, the balance sheet, reflects that which is important. Thus, our balance sheet will be drawn up at the time of ***Maut***, and if we go with zero, nothing from this ***Dunya***, then ask what did we earn? Why did we come into this ***Dunya***?

کہاں گئے؟ کہیں نہیں

KAHAA GAYE? KAHI NAHI.

(Where did you go? Nowhere.)

کیا کِیا؟ کچھ نہیں

KYAA KIYAA? KOOCHH NAHI.

(What did you do? Nothing.)

Like the ***bèl***, the ***Kholoo ka bèl***. In India they use an ox which is tied to a moveable (revolving) pole, and all this ox does is, it is driven in a circle, milling wheat. It walks so much, but where did it go? Nowhere. What did it do? Nothing. It does nothing, but walk in circles perpetually. Is this our case? We work our whole life through. We work our fingers to the bone. We work eight days a week. Twenty five hours a day. four hundred days a year, and at the end we produce no result, because despite having earned millions, we go into the ***Qabr*** with nothing of this ***Dunya***. Is this what we came into this ***Dunya*** for? Definitely not!

Allah says in the ***Quraan Shareef*** :

اَفَحَسِبْتُمْ اَنَّمَا خَلَقْنٰكُمْ عَبَثًا

AFA HASIBTUM ANNA MA KHALAQNAAKUM ABASAA . . .,

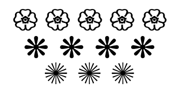
"Do you think We created you in some tomfoolery? For some useless, some unnecessary thing? . . . ,

وَاَنَّكُمْ اِلَيْنَا لَا تُرْجَعُوْنَ

WA ANNAKUM ILAINAA LA TURJA'OON

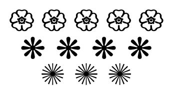
. . .and that you are not going to return to Us?"

Undoubtedly not! We created you for a purpose, and that is to prepare for the ***Aakhira***t. What are you going with in that life? If you go with your ***Aamaal***, with your ***Naik*** deeds, with your first ***Saff***, with the ***Sawaab***s you accumulate from the virtuous practices you adhered to on ***Jumuah***, you are not a millionaire, not a billionaire, not a multi-billionaire. **WALLAH!** A Muslim's worth cannot be enumerated if he is successful in attaining his ***Aakhira***t satisfactorily.



AN EXAMPLE OF THE VALUES OF MASNOON DUAAS

The father of ***Hazrat Moulana Ilyaas Saheb*** (رحمۃ اللہ علیہ), ***Moulana Ismail Saheb,*** was a great ***Buzurg***. When he had passed away, because he was such a great, pious personality, the crowd for the ***Janaaza*** was enormous. Due to this, the ***Janaaza*** was being jostled and it wasn't moving easily as the people were blocking the way, due to the crowd being so vast. As they slowly moved along, a ***Sahibe Kashf*** (a person who Allah bestows the gift of receiving Divine inspiration) saw ***Hazrat Moulana Ismail Saheb*** requesting to him from the ***Janaaza*** to instruct the people to convey the ***Janaaza*** quickly, as **HUZOOR NABI-E-KAREEM** (صلی اللہ علیہ وسلم) was waiting for him, and he felt ashamed that Allah's Nabi (صلی اللہ علیہ وسلم) should wait for him. This is achievement. Not like us who are leaving our millions behind. What achievement is that? This is the work of a foolish person. When he needs that which he works for his entire life, he leaves all behind, and he goes empty handed. A person who goes with the honour of Allah's Rasul (صلی اللہ علیہ وسلم) waiting for him, and wanting to honour him, can be considered successful. While we are on the subject, the ***Buzurgs*** of the time interpreted the inspiration of the ***Sahibe Kashf,*** and the honour Allah (سبحانہ وتعالیٰ) had granted ***Hazrat Moulana Ismail Saheb*** (رحمۃ اللہ علیہ), as being due to the punctuality, steadfastness and regularity with which ***Hazrat Moulana Ismail Saheb*** (رحمۃ اللہ علیہ) used to read the ***Sunnat Duaas*** for the relevant occasions i.e. Before and after eating, sleeping, when going to the toilet etc. ***Hazrat*** was very particular of these ***Duaas,*** on account of this, all his other achievements and practices aside, but Allah's Rasul (صلی اللہ علیہ وسلم) honoured him for the fulfillment of the ***Sunnat***s for the various occasions of the day.



COMING BACK TO THE IMPORTANCE OF THE FIRST SAFF

Therefore the first ***Saff***, this is what we are still discussing, holds immense importance. The ***Hadith*** states that we should take the place in the first ***Saff***. If one is late, one shouldn't jump over the shoulders of the other ***Musallis***, and cause them inconvenience to get to the first ***Saff***.

Today, unfortunately. I usually say this, that for our ***Fajr Salaah***, forget the first ***Saff***, in some places five minutes after the scheduled ***Salaah*** time one still finds place on the ***Imaam***'s ***Musallah***. It is extremely important that we should, for all our ***Ibaadaat***, for all our ***Namaaz***es, try to fill our ***Masajid*** in the way they should be filled. How beautiful would it be where Potgietersrus, which has got so many other wonderful qualities, could have one added quality in that we could tell the people of the world that if they want to see the ***Sunnat*** method, the orderly and disciplined way of the ***Masjid*** being filled by ***Musallis***, they should see the Potgietersrus ***Masjid*** being filled.

I usually give the example of Lusaka ***Jaame Masjid***, where ALHAMDULILLAH, I have seen and experienced on many occasions, that long before ***Fajr Namaaz*** begins, one wouldn't find a place in the first ***Saff***. All the ***Musallis*** sit in the first ***Saff*** making ***Tilaawat*** of the ***Quraan Shareef***. It resembles a ***Khaanqah***. It is an ordinary ***Jummah Masjid*** in a busy area of Lusaka. An attempt should be made by all of us to come early for the ***Fajr Salaah***. Just five or ten minutes before time. We should complete our ***Sunnat Salaah***, and recite the ***Quraan Shareef***. ***Rahmat*** in abundance will descend upon Potgietersrus because of this. Our businesses, our homes, the protection from Allah, are all connected to the ***Masjid***. The extent to which the ***Masjid*** is kept ***Aabaad***, is the extent to which Allah's goodness will descend upon the town. ALLAHU AKBAR' ***Allaamah Khalid Mahmood***

Saheb (دامت برکاتہم), who originally is from Pakistan, but now resides in Manchester, England, I am again diverting a little bit, once previously he came to the ***Madrasa,*** (***Daarul Uloom*** Azaadville), while visiting this country. He had observed on the first morning of his arrival that I wasn't in the ***Masjid,*** for ***Fajr Namaaz***. He then enquired from the people present as to where I was, as ***Fajr Namaaz*** had passed, and I wasn't present for ***Namaaz***. They replied that I go to the other ***Masjid,*** the ***Jaame Masjid*** of Azaadville as I do ***Tafseer*** of the ***Quraan-e-Paak*** after ***Fajr Namaaz***. He then stated that wherever the ***Tafseer*** of the ***Quraan Shareef*** is made, a column of ***Noor*** gets initiated at that place and it ascends to the skies, and the whole area around there receives the benefits from Allah (سبحانہٗ وتعالیٰ). Therefore wherever the work of ***Deen*** takes place, wherever ***Taleem, Gusht,*** programs of ***Ulama*** take place in the ***Masjid,*** it becomes a source of goodness for the whole town, not only the Muslims benefit, the non-Muslims benefit as well. It is a clear ***Hadith*** that where the ***Masjid*** is ***Aabaad,*** it (the ***Masjid***) makes ***Duaa,*** "O Allah: The people of this locality keep me ***Aabaad,*** keep their businesses ***Aabaad***. Keep their houses ***Aabaad***." When the ***Masjid*** is not kept ***Aabaad,*** the ***Masjid*** makes ***Baduaa,*** "O Allah! These people have not kept me ***Aabaad,*** so O Allah, You empty their businesses also. You empty their houses." This is something we observed first hand.

THE RESULT OF KEEPING THE MASJID AABAAD AND ALLOWING THE MASJID TO BECOME WERAAN (DESOLATE)

During the late '"forties' and the early 'fifties', we know, our ***Masajid*** had the paid ***Imaam,*** and the paid ***Muezzin***. If there were one or two elderly people making ***Namaaz,*** we were considered to be lucky. There were so many ***Masajid,*** which I personally know of, wherein ***Azaan*** wasn't called at the time of ***Fajr***. There were many ***Masajid,*** which during weekends, ***Namaazes*** of ***Asr*** were not performed.





We kept the ***Masajid*** empty, the ***Masajid***s' ***Baduaa*** was the Group Areas Act. It wasn't the National Government which instituted this, it was Allah's ***Azaab*** which He placed into the hands of authoritarians to mete out to us. We did not keep the ***Masajid Aabaad***, they (the regime) emptied our houses. They emptied our shops. Then, Allah brought the good day to us.

According to my humble analysis, I don't say that this analysis is correct, everyone has his own view, and is entitled to it, ***Qari Muhammad Tayyab Saheb*** (رحمۃاللہعلیہ) came to our country in **1963**. After his visit the ***Tableegh Jamaat*** flowed into the country, and our ***Buzurgs*** started coming, and this brought about a change in our ***Deeni*** life. Our ***Masajid*** started becoming ***Aabaad***, as we see them today. What subsequently happened, was that the places where the Government had put us, where they thought they would finish us businesswise, and where they displaced us by moving our houses far away from town, worked directly opposite to what they had planned. Look at our areas today. They look like pictures of ***Jannat***, (don't think it really is ***Jannat***, ***Jannat*** is far superior). However, from those tiny little houses we had, Allah Ta'aala has blessed us with better. Our forefathers used to trade from their little tin shanties, today if they have to see their grandchildren, and great grandchildren importing and exporting, having chain stores, and having such large businesses, they would be astounded. This is the ***Barakat*** of the ***Masjid***. The ***Masjid*** became ***Aabaad***, Allah made our houses ***Aabaad***. The ***Masjid*** became ***Aabaad***, Allah made our businesses ***Aabaad***. These ***Ne'mats*** are connected to the ***Masjid***. We should therefore always keep the ***Masjid Aabaad***.

The forth point, as I was discussing, is to take one's place in the first ***Saff***, closest to the ***Imaam***. What I would like to say for all to witness, is how the ***Masjid*** in Potgietersras gets filled, as it gets filled in the proper way. Only when the first ***Saff*** is

completely full, would they start filling the subsequent ***Saff***. May Allah (سبحانہٗ وتعالیٰ) make this a reality.

⑤ LISTEN ATTENTIVELY TO THE KHUTBAH.

We should listen attentively to the ***Bayaan***, the ***Khutbah*** that takes place at the time of ***Jumuah***. This is not a time for ***Qaylula*** (afternoon ***Sunnat*** siesta). During the week many of us are too bizzy people, (***Hazratwala*** with humour explains in colloquial slang, the word busy -*Compiler*), no thhime (colloquial slang for time -*Compiler*) for anything, but when the time for ***Jumuah*** arrives, we find the time to make ***Qaylula***, and what time is chosen for this ***Qaylula***? When the poor ***Imaam Saheb*** is giving his ***Bayaan***.

HALF OR MAAF ?

We doze off, and sleep. The poor ***Molvi Saheb*** might at that time be saying that when one goes on ***Safar*** (travel), the ***Namaaz*** becomes half, i.e. the ***Fard Salaah*** of ***Zohar***, ***Asr***, and the ***Esha Salaah*** is ***Qasr***. Because we are half sleepy, instead of hearing that the ***Namaaz*** is half, we hear ***Namaaz*** is ***Maaf***. Therefore we don't make any ***Namaazes***. Sometimes people are on the ***Safar*** of ***Haj*** or ***Umrah***, and they don't perform their ***Namaaz***. What kind of ***Haj*** and ***Umrah***s are these? When asked the reason for their non-performance of their ***Namaazes***, they reply that the ***Molvi Saheb*** said that ***Namaaz*** is ***Maaf***. No! The ***Molvi Saheb*** didn't say that the ***Namaaz*** is ***Maaf***. It is because they were sleeping that they heard incorrectly.

Molvi Saheb might be making a ***Bayaan*** and stressing ***"Wiyaaj** is **Haraam."*** (Interest is ***Haraam***), we hear, ***"Piyaaj Haraam"*** (Onions are ***Haraam***). We then go home and instruct our wives,

"AAJ THI AWE VAGAAR NOKE KARTIE,
NE PIYAAJ BHI BILKOOL NI.
AAJ THI EK PIYAAJ BHI AAPRA GHAR MA NIE."

She would ask, *"What's the problem now?"* The reply would be, *"**Moulana** made it **Haraam**. You can't use **Piyaaj** anymore."* ***Moulana*** didn't say, *"**Piyaaj** is **Haraam**"*, he said, *"**Wiyaaj** is **Haraam**."* We must listen properly. Thus, this fifth point is that we shouldn't think that the time of ***Khutbah*** is the ideal time for taking a little nap. It is a time to listen properly.

⑥ DON'T FIDDLE AND DON'T DO ANY FRIVOLOUS (USELESS, UNNECESSARY) ACT

In the early days of ***Islam***, there were pebbles in the ***Masjid***. There were no ***Musallas*** or carpets etc., and people would take stones and throw them from one hand to the other, writing unmeaningful things on the ground, etc. People normally have the habit of doing something constantly, even if it be frivolous. In our times the equivalent would be playing with the buttons of the clothing, shifting around one's spectacles, etc. We should not engage in such things. We should, however sit motionless, and quietly, listen to the ***Khutbah***, listen to the talk properly.

These are six simple ***Aamaal***. Really, most of us only need adjustment on one point, and that is to sit as close as possible to the ***Imaam***. When there is place in front of us, we should resist occupying the ***Saff***s at the back in the ***Masjid***. We should occupy the front ***Saff***, as the rewards are magnanimous. So these are six ***Aamaal***, which are famously known as ***Aamaal***e ***Sitta*** for ***Jumuah***.

I will repeat them, and the reward for carrying them out is that for every step taken to the ***Masjid***, the ***Sawaab*** of one year's ***Roza's*** and one year's ***Namaaz*** and ***Ibaadat***'s ***Sawaab*** is earned. All we have to do is adhere to six points which are:

1. Make ***Ghusal***, and wear clean clothes.
2. Come walking to the ***Masjid***.
3. Come to the ***Masjid*** before the second ***Azaan***.

4. Sit as close to the ***Imaam*** as possible, and fill the ***Saffs*** in an orderly disciplined way. The first place that should be filled is the one directly behind the ***Imaam***, then the first place to the right, then the first place to the left until the ***Saff*** is filled. The next ***Saff*** should not be occupied until the preceding ***Saff*** is full. Do not wait for somebody else to take the available place in the front ***Saff***. The owness is on each ***Mu'min*** to see to it that the available space in the preceding ***Saff*** is taken by him, and the ***Sawaab*** is great.
5. Listen attentively to the ***Bayaan*** and ***Khutbah***.
6. Don't perform any useless, unnecessary act.

These are known as ***Aamaale Sitta***.

Then there are certain ***Aamaal*** for ***Jumuah*** that are known as ***Aamaale Khaassa***, the special ***Aamaal*** for the day of ***Jumuah***. The ***Aamaal*** are as follows:

AAMAALE KHAASSA

1. Visit the Qabrastaan

We should try to make this a practice. We are encouraged in the ***Hadith*** to visit the ***Qabrastaan***, and the best day to visit the ***Qabrastaan*** is the day of ***Jumuah***. The virtues of visiting the ***Qabrastaan***, goes to this extent, that if a son was disobedient to his parents, but he visits his parents' ***Qabr***s every ***Jumuah***, he will be counted as being an obedient son. It should be noted that to go to the ***Qabrastaan*** to make ***Isaale Sawaab*** is not necessary. ***Isaale Sawaab*** can be made from anywhere. However, by going to the ***Qabrastaan***, we will be reminded of the fact that the ***Qabr*** is the place that will be our final abode one day. One might own a luxurious mattress, and the best of air conditioner's, but one day this will be one's final resting place. Today one may own a huge plot of **1000** to **2000**m^2, but one day this small area will be the final plot of rest. We should go to the ***Qabrastaan*** with this meditation. A poet, standing at the ***Qabrastaan*** aptly illustrates this point in the following poem:

ہزاروں بستیاں اُجڑ گئیں
اُجڑ کر بس گئیں تجھ میں
لیکن اے شہرِ خموشاں
تیری خموشی نہیں جاتی

HAZAARO BASTIYA OOJHAR GAY
OOJHAAR KAR BAS GAYI TOOJH ME
LEKIN E SHEHRE KHAAMOSH
TERI KHAAMOSHI NAHI JAATI

(Addressing the Qabrastaan)
Thousands of inhabited places have become uninhabited,
After becoming uninhabited, all the people have come to stay in you (the Qabrastaan).
But O city of silence!
Your silence doesn't break.

Irrespective of who you are. The person who was an Orator, and he used to address people at the top of his voice, is in the ***Qabr***, and he is quiet. The person who was an absolute introvert, some didn't even know he existed, is also in the ***Qabr***. He, too, is quiet. The housewife who used to make so much or ***panchaat***, and so much of ***lawaaro***, she too is in ***Qabr*** - quiet! We should think that one day this same ***Qabr*** will be our abode. Therefore going to the ***Qabrastaan*** is also one ***Sunnat*** of ***Jumuah.***

2. Recite Durood Shareef

Another ***Sunnat*** is to read ***Durood Shareef*** a thousand times, and a ***Durood Shareef*** that is specified in the ***Hadith***, is the following ***Durood Shareef***:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِهٖ اَلْفَ اَلْفَ مَرَّةٍ

ALLAHUMMA SALLI ALA MUHAMMADIW
WA A'ALIHI ALFA ALFA MARRAH

O Allah (سبحانہ وتعالیٰ) send Durood on Hazrat Muhammad Mustafa (صلی اللہ علیہ وسلم), and the family of Muhammad (صلی اللہ علیہ وسلم) a thousand, thousand times.

We all know what the recitation of ***Durood Shareef*** is, but what is sending ***Durood Shareef***?

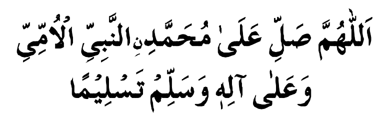
WHAT IS DUROOD SHAREEF?

Hazrat Moulana Fazlurrahmaan Ganj Muraadabaadi (رحمۃ اللہ علیہ) gives a great, beautiful and apt description of what ***Durood Shareef*** is. ***Hazrat*** said that the meaning of ***Durood Shareef*** really is O Allah, send ***Salaam***ati, send peace on our **NABI MUHAMMAD** (صلی اللہ علیہ وسلم). By reading the above ***Durood Shareef*** once, and the ***Sawaab*** reaped is for that of a million ***Durood Shareef,*** (a thousand, thousand equals one million). One becomes a millionaire. This is a true millionaire. ***Dunya'***s millions and multi-millions that people are worth and by which they are measured these days are not going to accompany anyone in the ***Qabr***. This one ***Durood Shareef*** that takes four seconds to recite, makes one a true millionaire, and such a millionaire, that these millions stay with one forever. In the ***Qabr*** the 'balance sheet' will reflect what one is worth, the ***Dunya's*** millions won't be worth anything at that time. The above ***Durood,*** as explained should be recited a thousand times on the day of ***Jumuah***. This would take about thirty five to forty minutes to recite. If this is equated, the tally of a thousand times a million is one billion. That would make one a billionaire in a mere forty minutes. This again, will be possible if our shops remain closed until the ***Jumuah Salaah*** on the day of ***Jumuah***. If this is difficult, then at least begin in the following way.

If there are two brothers in a business, or two or more partners, or, for that matter father and son. One person could remain in the business, while the other/s spend their time in the ***Masjid*** on the day of ***Jumuah,*** and alternate this procedure during the next ***Jumuah***. From this effort, Allah (سبحانہ وتعالیٰ), **INSHA-ALLAH** will

give ***Taufeeq***, and ***Barakat***, and this effort would lead to complete closure of the business on the day of ***Jumuah***. On the other hand, those who are free (***Ustaads*** at ***Madrasahs*** etc.), don't need any adjustment. Let us appreciate this great day of ***Jumuah***, and not just let it pass week in and week out. We can become millionaires and billionaires over and over every ***Jumuah***. Reading the above prescribed ***Durood Shareef*** is another ***Sunnat Amal***.

There is another ***Sunnat Durood Shareef*** that is prescribed to be read after the ***Asr Salaah***, with ***Jamaat***, on the day of ***Jumuah***, It is:



ALLAHUMMA SALLI ALAA MUHAMMADIN NABIYYIL UMMI YI WA ALAA AALIHI WA SALLIM TASLEEMA

This ***Durood Shareef*** should be recited eighty times (it takes about four to five minutes). We all can manage this. This ***Durood Shareef*** has been written on large boards, and the boards are hung on either side of the ***Mehraab*** of the ***Masjid*** in the ***Darul Uloom***, in Azaadville after the ***Asr Namaaz*** on the day of ***Jumuah***. This can also be instituted here, and everywhere so that people are reminded of the recital of this ***Durood Shareef*** easily. Many don't know the words of the ***Durood Shareef***. If this ***Durood Shareef*** is written on nice, large boards, and all would be able to see, and read it, and if the ***Durood Shareef*** is recited eighty times, the words would be memorized in one ***Jumuah***, or one could take up to two or three ***Jumuaahs*** to learn the words, but one would definitely learn it fluently at some stage, then the boards won't be needed. However, the boards help to remind everyone of the recital of the prescribed ***Durood Shareef*** after the ***Asr Salaah*** on the day of ***Jumuah***.

THE VIRTUES OF THE ABOVE DUROOD SHAREEF

It is stated in a ***Hadith Shareef,*** that a person who will recite this ***Durood Shareef*** eighty times after the ***Asr Salaah,*** without changing his position, Allah (سبحانہٗ وتعالیٰ) will forgive eighty years of his ***Gunahs,*** and eighty years of ***Ibaadat's Sawaab*** will be granted to him.

One person in Bombay, very many years ago, saw a dream, while ***Hazrat Sheikhul Hadith Moulana Muhammad Zakariyya Saheb*** was still alive. The dream portrayed **HUZOOR** (صلى الله عليه وسلم) had told him, "The person closest to me on the surface of the earth, is ***Sheikh Muhammad Zakariyya,*** and the reason for this is because he recites the ***Sunnat Durood Shareef*** every Friday after the ***Asr Salaah."*** The appreciation for the recital of this ***Durood Shareef*** is so great, **ALLAHU AKBAR!** We cannot imagine it. Allah (سبحانہٗ وتعالیٰ) and **HUZOOR** (صلى الله عليه وسلم) make so much ***Qadr*** of the small, minute ***Amal*** we make.

To give another example, we went to Mauritius about two weeks ago, as our ***Sheikh, Hazrat Moulana Shah Hakeem Muhammad Akhtar Saheb*** (رحمۃ اللہ علیہ) had been visiting the Island. We went to stay in the company of our ***Sheikh,*** We left on a Wednesday, and ***Moulana Younus Patel Saheb*** of Durban, accompanied by his associates, were also in the group. ***Moulana Younus Saheb,*** and his friends had returned to South Africa on the Sunday, and we stayed on. On that same Sunday night, ***Moulana Younus Saheb*** saw a dream, and he phoned ***Hazrat Moulana Hakeem Akhtar Saheb*** on Monday morning, while we were having a ***Majlis***. In the dream, ***Hazrat Moulana*** saw **HUZOOR** (صلى الله عليه وسلم) address him and **HUZOOR** (صلى الله عليه وسلم) told him, "Tell your ***Peer, Sheikh Akhtar,*** that he has not sent his ***Kaar Guzaari*** to me while on his current ***Safar"***. ***Hazrat Moulana Hakeem Akhtar Saheb*** (دامت برکاتہم) immediately understood the meaning of this

dream, and ***Hazrat*** explained to us that whenever he goes on ***Safar***, doing the work of ***Deen***, of ***Tableegh***, ***Daawat***, spreading the word of Allah (سبحانہٗ وتعالیٰ), he every day, at the end of each day, sends the ***Sawaab*** to **NABI-E-KAREEM** (صلی اللہ علیہ وسلم) and says,

"O Allah! Accept this Amal of mine. Make Maaf, any errors or omissions that there were in the Amal, and make this Sadqa-e-Jaaria for Nabi-e-Kareem (صلی اللہ علیہ وسلم)."

Hazrat continued his explanation, and said that on this ***Safar*** he only made this supplication on the first day, and he got busy, and he had forgotten to continue the supplication, and **HUZOOR** (صلی اللہ علیہ وسلم) had reminded him that his ***Sawaab*** was not reaching **HUZOOR** (صلی اللہ علیہ وسلم). **HUZOOR** (صلی اللہ علیہ وسلم) termed it ***"Kaar Guzaari"*** because **HUZOOR** (صلی اللہ علیہ وسلم) is not in need of our ***Sawaab***s. No matter how great an ***Ummat***i, **HUZOOR** (صلی اللہ علیہ وسلم)'s status is given from Allah (سبحانہٗ وتعالیٰ). Where can we give anything?

Imagine the appreciation we would get from **HUZOOR** (صلی اللہ علیہ وسلم) if we recite our ***Durood Shareef*** regularly on the day of ***Jumuah***, as prescribed. Then again look at the value of ***Durood Shareef***. It is narrated, that a person's ***Aamaal*** will be presented, on the Day of ***Qiyamah***. His good deeds will be placed in the pan of the right side, and the bad deeds, on the pan of the left side. This person's bad deeds will be excessive to the extent that the pan containing his bad deeds will be totally weighted to the bottom, while the pan containing his good deeds will be elevated to it's maximum. In other words he would have no good deeds, and the pan holding the bad deeds will be filled to capacity. The thought that will occur to him will be that he is doomed to be an inhabitant of ***Jahannam***. There will be no salvation, no way out for him. In that sorrow, and pitiable condition, he would suddenly see a very handsome person standing at the scale near the pan on the right side. This person would then place a small piece of paper into the pan. The paper would be but small, but it would

cause the pan to become so weighty, that the pan of good deeds would outweigh the pan of evil deeds. This man will then address this handsome person saying, "You are so handsome. You saved, not my day, you saved my eternity. My eternal, ever-lasting life of the ***Aakhira***. Who are you, and what did you place into my pan of good deeds that has saved me, so that I now will be going to ***Jannat***?" The person will reply, "I am your NABI MUHAMMAD (صلى الله عليه وسلم), and this was that one ***Durood Shareef*** you sent for me."

If one ***Durood Shareef*** has this effect, what effect will the billion ***Durood Shareef***, that get recited every ***Jumuah*** hold? What will our position be in the Hereafter? After the ***Asr Salaah*** another eighty ***Durood Shareef***. Be a king there! Be a larney there! What do we want to be larneys in this ***Dunya*** for? It is so simple. One can be the poorest person. One doesn't need a Matric Certificate, nor does one need even a Standard Five education to recite this ***Durood Shareef***, and become successful in the ***Aakhira***t, and that success is for ever.

In this ***Dunya***, when just purchasing a better car, you notice how your friends look at you. What remarks get passed. The thieves and hijackers also start making their plans simultaneously. Your life is in danger. Your life would be happy that you have bought the top of the range vehicle, but in the meantime the poor old mother is also making ***Duaa***,

Poyraa Nie Hifaazat Karje, Gaarie to Bo Haarie Leedhi, Pan Chor Ne Daaku Je Chhe, E Log to Awe Ni Chhorwanaa. Chor Ni Chhore.'"

Everyone becomes worried. When you go out in your jalopy, they know you. will, INSHA-ALLAH return home. If you get stuck, no problem, they know that you will somehow reach home. Now with your luxury vehicle, the vehicle may perhaps go, and chances are that you will also 'go': May Allah (سبحانه وتعالى) keep everyone's ***Hifaazat***. Therefore don't worry of the things

of the ***Dunya***. Prepare for the ***Aakhira***t. There is no worry for anything there.

If it is difficult to recite ***Durood Shareef*** a thousand times, start by reciting the ***Durood*** a hundred times, or even ten times, but make a definite start, and increase the amount gradually until one reaches the prescribed amount.

3. Recite Surah Kahf

This is a ***Surah*** in the fifteenth ***Supara***, which begins roughly in the middle of the ***Supara***, and ends roughly at the first quarter of the sixteenth ***Supara***. This ***Surah*** is about three quarters of a ***Supara*** long. It would take about twenty minutes to recite, if a person is not used to reciting, or if he recites slowly, it would only take between twenty five minutes to half an hour to recite. The ***Barakat*** of reciting this ***Surah*** is that Allah (سبحانہٗ وتعالیٰ) will save the reciter of this ***Surah*** from the calamities and tortures of ***Dajjaal***, and the ***Fitnahs*** (trials) of his time. Also, presently, **Wallah!** The fear that exists in people, with regard to the crime, and the crime rate, hijacking, etc. Let alone having protection from these acts, Allah will not even let the fear of these things enter the reciters heart. He will be living right in the midst of where the evils are rife, but Allah will save him from even the fear of the environment if ***Surah Kahf*** is recited.

This is said from recent experiences. During the elections in **1994**, presently, I, and all present here can act very brave because the time has passed, but at that time everyone stocked surplus groceries, commodities, consumables, how many had left the country, alone, and with their families. What fear existed, not only the South Africans, but the whole world thought that South Africa would be a boiling pot of fire. However, those people, even during the day of the election, those who constantly, and consistently recited ***Surah Kahf***, had absolutely no fear whatsoever. Therefore the reciter of ***Surah Kahf*** will have his heart placed in order by Allah (سبحانہٗ وتعالیٰ).

4. PERFORM SALAATUT TASBEEH

Salaatut Tasbeeh was taught by **HUZOOR** (صلی اللہ علیہ وسلم), to his uncle, ***Hazrat Abbaas*** (رضی اللہ عنہ). **HUZOOR** (صلی اللہ علیہ وسلم) asked ***Hazrat Abbaas*** (رضی اللہ عنہ), "Must I not give you a gift?"

Hazrat Abbaas replied in the affirmative.

HUZOOR (صلی اللہ علیہ وسلم) replied that ***Hazrat Abbaas*** should perform ***Salaatut Tasbeeh***. **HUZOOR** (صلی اللہ علیہ وسلم) then explained the procedure of performing ***Salaatut Tasbeeh*** to ***Hazrat Abbaas*** (رضی اللہ عنہ), and said, "Perform it once a day, if you can't do this, then perform it once a week, if this cannot be done, then perform it once a month, if not, once a year, and if even this can't be done, then perform it at least once in your lifetime ..." **HUZOOR** (صلی اللہ علیہ وسلم) continued, " ...by the performance of this ***Salaah***, all your ***Gunahs***, minor, and major which were committed openly, or in secrecy, those which were committed intentionally, or unintentionally, all of these ***Gunahs*** will be forgiven by performing ***Salaatut Tasbeeh***."

The ***Ulama*** are unanimous, that for major ***Gunahs, Taubah*** is necessary. Where in many ***Aamaal*** it appears that ***Gunahs*** will be made ***Maaf***, their injunctions state that this refers to only minor ***Gunahs***. However, this ***Hadith*** stresses so clearly that even major ***Gunahs*** get forgiven by performance of ***Salaatut Tasbeeh***, One should for safety's sake make ***Taubah*** of ***Gunahs*** committed as well. From the above, we can gather what value the performance of ***Salaatut Tasbeeh*** holds. This is also a practice of our ***Buzurgs***, that is to recite ***Salaatut Tasbeeh*** on the day of ***Jumuah***. If this ***Salaah*** cannot be performed every day, it should at least be performed on a ***Jumuah***. The best time to recite ***Salaatut Tasbeeh*** is between the time of ***Zawaal*** and the time of ***Jumuah Salaah***. This would depend on the season, and what time the ***Khutbah*** would take place. Or else recite this ***Salaah*** at any time during the day of ***Jumuah***.

The way to perform ***Salaatut Tasbeeh*** is as follows:

Niyyat (intention) should be made for the performance of four ***Rakaats*** of ***Namaaz*** of ***Salaatut Tasbeeh***. Then ***Thanaa*** should be recited, then ***Alhamdu Shareef***, and a ***Surah*** should be read. Then the Third ***Kalimah*** should be recited fifteen times.

سُبُحَانَ اللّٰهِ وَالُحَمُدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكُبَرُ

SUBHAANALLAAH WAL HAMDULILLAH WALAA ILAAHAA ILALLAAHU WALAAHU AKBAR

The ***Kalimah*** should be recited just to this extent. While in this ***Namaaz***, with the hands fastened, the number of times the third ***Kalimah*** is read can be counted on the fingers, this is accepted.

Then the reciter should go into ***Ruku***. Then **SUBHAANA RABBI'AL AZEEM** is read at least thrice. Thereafter the third ***Kalimah*** should be recited again, ten times.

Stand upright after ***Ruku***, recite **RABBANAA LAKAL HAMD**, and thereafter recite the third ***Kalimah*** ten times.

Go into ***Sajdah***, recite **SUB HA ANA RABBIAL A'ALA A** at least thrice, and recite again the third ***Kalimah*** ten times.

Sit between the ***Sajdahs***, recite the ***Masnoon Duaa***, and again recite the third ***Kalimah*** ten times.

Go into ***Sajdah*** the second time, recite **SUBHAANA RABBIAL A'ALAA** at least thrice, and recite again the third ***Kalimah*** ten times.

Stand up, and before reciting ***Alhamdu Shareef*** of the next ***Rakaat***, recite the third ***Kalimah*** again ten times. This tallies seventy five times that the third ***Kalimah*** is recited. There is

another method as well, but I intend not to cause confusion. This is a simple, an easy method.

Then after reciting **ALHAMDU SHAREEF** and the ***Surah***, the same procedure shown for the previous ***Rakaat*** should be followed, but after completing the second ***Sajdah***, the reciter should sit in ***Qa'adah***, recite the third ***Kalimah*** ten times, and continue with ***Tashahud*** (**ATTAHIYAATU** ...). The same procedure should be followed for the next two ***Rakaats***. This is ***Salaatut Tasbeeh***.

Thereafter there is one more ***Amal***, and then we will make ***Duaa***, and the ***Amal*** is the ***Amal*** of ***Duaa*** as well.

5. Duaa Between The Two Khutbaa

When the ***Imaam*** is sitting on the ***Mimbar***, between the two ***Khutbahs***, on the day of ***Jumuah***, this is one of the times when ***Duaas*** are readily accepted. ***Duaa*** should be made at this time. The time that the ***Imaam*** sits between the ***Khutbah*** is a very short time we should appreciate it and make ***Duaa***. It should be noted that this ***Duaa*** must be made without moving the tongue. This ***Duaa*** should be made in the heart. When the ***Duaa*** is made, a worthy ***Duaa*** should be made. ***Duaas*** made should be that of a successful ***Aakhirat***, ***Maut*** on ***Imaan***, steadfastness in ***Deen***, of good ***Hidaayat*** etc.

Another time, on the day of ***Jumuah***, when ***Duaa***s are readily accepted is the time after the ***Asr*** and before the ***Maghrib Namaazes***. We are not, or may not be in the habit of sitting for long periods, we probably can't make such long ***Duaas*** i.e. from ***Asr*** till ***Maghrib Namaaz***. However, make the ***Duaa*** during half, or quarter of the time, or even at least two, three, or five minutes before the time of ***Maghrib***. These ***Duaa***s are readily accepted. My ***Sheikh*** (دامت برکاتہم) is so particular, he will gather everyone at that time, and make ***Ijtimaa'i*** (communal) ***Duaa*** at that time, as this is a very special time.

These are few of the ***Amals*** that I intended to part to my friends gathered here today.

One advice I would like to give, is that all the ***A'amaal*** mentioned above indeed hold great virtues. However, these ***A'amaal*** (practices) shouldn't be carried out for the virtues, because the virtues will definitely be gained. Allah (سبحانہٗ وتعالیٰ) will definitely grant these virtues **INSHA-ALLAH**. However, we shouldn't keep our ***Niyyat***s so small, that is, just for these virtues. These practices should be carried out only for Allah's pleasure, and Allah (سبحانہٗ وتعالیٰ) will give us a billion times more than the values which have been scripted above. Even if these practices are performed for their virtues, there wouldn't be a problem, but the best is to perform these practices only for Allah's pleasure.

اَللّٰهُمَّ اَرِنَا الْحَقَّ حَقّاً وَّارْزُقْنَا اتِّبَاعَهٗ

وَاَرِنَا الْبَاطِلَ بَاطِلاً وَّارْزُقْنَا اجْتِنَابَهٗ

"O Allah! show us truth as truth and grant us the sustenance to act thereupon. And show us falsehood as falsehood, and grant us the sustenance to abstain therefrom."

رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ.

يَا ذَاالْجَلَالِ وَالْاِكْرَامِ

صَلَّى اللّٰهُ تَعَالٰى عَلٰى خَيْرِ خَلْقِهٖ مُحَمَّدٍ وَّاٰلِهٖ

ـحُبِهٖ اَجْمَعِيْنَ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ .

MAY ALLAH GIVE US TAUFIQ.
AAMEEN

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

خلاصۂ زندگی



- دنیا کے لئے اتنی محنت کر جتنا تجھے یہاں رہنا ہے۔
- آخرت کے لئے اتنی محنت کر جتنا تجھے وہاں رہنا ہے۔
- اللہ کی رضا کیلئے اتنی کوشش کر جتنا تو اس کا محتاج ہے۔
- گناہ اتنا کر جتنا تجھ میں عذاب سہنے کی طاقت ہے۔
- صرف اسی ذات سے مانگ جو دوسروں کی محتاج نہیں۔
- جب تو اللہ کی نافرمانی کرے تو وہاں جا جہاں تجھے وہ نہ دیکھے۔

THE ESSENCE OF LIFE

- *Make that much effort to attain the world for as long as you are going to live here.*

- *Strive that hard for the hereafter for as long as you are going to remain there.*

- *Endeavour to attain the pleasure of Allah as much as you need Him.*

- *Commit that amount of sin the punishment of which you are be able to endure.*

- *Beseech from that Being only who is not dependant on others.*

- *When you intend to disobey Allah go to that place where He cannot see you.*